

# The Latter-Day Saints' MILLENNIAL STAR.

AND THAT HEATHEN AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. U. 7.

No. 13.

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VOL. IX.

## NEWS FROM AMERICA.

### GUERRILLA WAR ON THE RIO GRANDE.

*Camp in San Augustin, April 4, 1847.*

I this day send to the Adjutant Inspector of the National Guards the following instructions.

I learn, with the greatest indignation, that the Americans have committed a most horrible massacre at the rancho of the Guadalupe. They made prisoners, in their own houses, and by the side of their families, twenty-five peaceable men, and immediately shot them. To repel this class of warfare, which is not war but atrocity in all its fury, there is no other course left us than retaliation; and in order to pursue this method, rendered imperative by the fatal circumstances above mentioned, you will immediately declare martial law, with the understanding that eight days after the publication of the same, every individual who has not taken up arms (being capable of so doing) shall be considered a traitor, and instantly shot.

Martial law being in force, you are bound to give no quarters to any American whom you may meet or who may present himself to you, even though he be without arms. You are also directed to publish this to all the towns in this State, forcibly impressing them with the severe punishment that shall be inflicted for the least omission to this order.

We have arrived at that state in which our country requires the greatest sacrifices; her sons should glory in nothing but to become soldiers, and as brave Mexicans to meet the crisis. Therefore, if the army of invasion continues, and our people remain in the towns which they have molested, they deserve not one ray of sympathy; nor should any one ever cease to make war upon them. You will send a copy of this to each of your subordinates, and they are authorized to proceed against the chiefs of their squadrons, or against their colonels or any other, even against me, for any infraction of this order—the only mode of salvation left. The enemy wages war against us, and even against those peaceable citizens who, actuated by improper impulses, desire to remain quiet in their houses. Even these they kill, without quarter; and this is the greatest favour they may expect from them. The only alternative left us, under these circumstances, is retaliation, which is the strong right of the offended against the offending. To carry this into effect attach yourself to the authorities. Your failing to do this will be considered a crime of the greatest magnitude. All the officers of the troops are directed to assist you in carrying out this order, and it is distinctly understood there shall be no exceptions. Neither the clergy, military citizens, nor other persons shall enjoy the privilege of remaining peaceably at their homes. The whole of the corporation shall turn out with the citizens, leaving solely as authority of the town one of the members who

is over the age of sixty years; at the same time, if all of the members are capable of bearing arms, then none shall be excepted; leaving to act some one who is incapable of military service. You yourself must be an example to others, by conforming to this requisition. And I send this to you for publication, and charge you to see it executed in every particular, and communicate it also to the commanders of your squadrons in your city, who will aid you in carrying into effect these instructions; and in fact you are directed to do all and everything which your patriotism may prompt. God and Liberty!

ANTONIO CANALES.

PROCLAMATION OF GENERAL SCOTT.

*Head-Quarters of the Army, Jalapa, May 11, 1847.*

THE GENERAL-IN-CHIEF OF THE ARMIES OF THE UNITED STATES OF AMERICA TO THE MEXICAN NATION.

Mexicans! The recent events of the war, and the measures adopted in consequence by your government, make it my duty to address you—to show you truths of which you are ignorant, because they have been criminally concealed from you. I do not ask you to trust my words (though he who has never falsified them has a right to confidence,) but to judge of these truths by facts within the view and knowledge of you all.

Whatever may have been the origin of this war, which my country saw itself forced to undertake by irremediable causes, which I learn are unknown to the greater part of the Mexican nation, we regard it as a necessity; such is it, always to both belligerents, and reason and justice, if not forgotten on both sides, are in dispute, each believing them its own. You have proof of this truth as well as ourselves; for in Mexico, as in the United States, there have existed, and do exist, two opposite parties, desiring—the one peace, the other war. But governments have sacred duties from which they cannot depart, and often these duties impose, for national reasons, a silence, and a reserve sometimes displeasing to the majority of those who, from views purely personal, or individual, make opposition. To this a government cannot pay any regard, expecting the nation to place in it the confidence merited by a magistracy of their own election.

Reasons of high policy and of continental American interest precipitated events in spite of the circumspection of the cabinet of Washington, which ardently desiring to terminate its differences with Mexico, spared no resource, compatible with honour and dignity, to arrive at so desirable an end; and when it was indulging the most flattering hopes of accomplishing its aim by frank explanations and reasonings, addressed to the judgment and prudence of the virtuous and patriotic government of Gen. D. J. Herrera, the misfortune least looked for dispelled this pleasant hope, and at the same time blocked up every avenue which could lead to an honourable settlement between the two nations.

The new government discarded the national interests, as well as those of Continental America, and elected in preference foreign influences the most fatal to the future of Mexican liberty and of the republican system, which the United States hold it a duty to preserve and protect. Duty, honour, and dignity itself, impose upon us the necessity of not losing a season of which the monarchical party was taking violent advantage, for not a moment was to be lost, and we acted with the promptness and decision necessary in a case so urgent, to avoid thereby a complication of interests, which might render our relations more difficult and involved.

Again, in the course of civil war, the government of Paredes was overthrown. We could not but hope this would prove a fortunate event, and whatever other administration might represent the government, it would be less deluded as well as more patriotic and prudent, if it looked to the common good, weighing probabilities, its own strength and resources, and especially the general opinion as to the inevitable results of a national war. We were deceived, as perhaps you, Mexicans, were also deceived in judging of the true intentions of Gen. Santa Anna, whom you recalled, and whom our government permitted to return.

From this condition of things the Mexican nation has seen what have been the results—results lamented by all, and by us sincerely; for we appreciate, as is due,

the valor and noble determination of the unfortunates who go to battle ill-fed, worse governed, and almost invariably outraged by deceit and perfidy.

We have witnessed, and we cannot be taxed with partiality for lamenting, with astonishment, that the heroic deportment of the garrison at Vera Cruz, in its valiant defence, was aspersed by the general who had just been defeated and put to shameful flight by a force far inferior to that which he commanded at Buena Vista; that this general, rewarding the insurgents and promoters of civil war in Mexico, heaped outrages on those who had singularly distinguished themselves by a resistance beyond what could be expected, and of admirable decision.

Finally, the bloody event of Cerro Gordo has shown the Mexican nation what it may reasonably expect if it longer continues blind to the true situation in which it has been placed by some generals, whom it has most distinguished and in whom it has most confided.

The hardest heart would be moved to grief in contemplating the battle fields of Mexico a moment after the last struggle. Those generals whom the nation has, without service rendered, paid for so many years, with some honourable exceptions, have in the day of need betrayed it by their bad example or unskilfulness. On that field, amongst the dead and dying, are seen no proofs of military honour, for they are reduced to the sad fate of the soldier—the same on every occasion, from Palo Alto to Cerro Gordo—the dead to remain unburied, and the wounded abandoned to the charity and clemency of the conqueror. Soldiers who go to fight, expecting such a recompense, deserve to be classed amongst the best in the world, since they are stimulated by no hope of ephemeral glory, of regret, of remembrance, or even of a grave.

Again, Mexicans of honorable pride contemplate the lot of peaceful and laborious citizens in all classes of your society. The possessions of the church menaced and held out as an incitement to revolution and anarchy; the fortune of the rich proprietors pointed out for plunder to the ill-disposed; the merchant and the artisan, the laborer and the manufacturer, burdened with contributions, excises, monopolies, taxes upon consumption, surrounded with restrictions and charged with odious internal customs; the man of letters and the statesman, the man of liberal knowledge who dares to speak, persecuted without trial by some faction or by the rulers who abuse their power; criminals unpunished and set at liberty, as were those of Perote—is this, then, Mexicans, the liberty which you enjoy?

I will not believe that the Mexicans of the present day are wanting in courage to confess errors which do not dishonor them, and to adopt a system of true liberty of peace and union with their brethren and neighbors of the North; neither will I believe that they are ignorant of the falsity of the calumnies of the press, intended to excite to hostility. No! public sentiment is not to be created or animated by falsehood. We have not profaned your temples, nor abused your women, nor seized your property, as they would have you believe. We say this with pride, and we confirm it by your own bishops and by the clergy of Tampico, Tuspan, Matamoras, Monterey, Vera Cruz, and Jalapa, and by all the authorities, civil and religious, and the inhabitants of every town that we have occupied. We adore the same God, and a large portion of our army, as well as of the population of the United States, are Catholics, like yourselves. We punish crime wherever we find it, and reward merit and virtue.

The army of the United States respects, and will always respect, private property of every description, and the property of the Mexican church.

Mexicans! the past cannot be remedied, but the future may be provided for. Repeatedly have I shown you that the government and people of the United States desire peace, desire your sincere friendship. Abandon, then, rancorous prejudices, cease to be the sport of individual ambition, and conduct yourselves like a great American nation; leave off at once colonial habits, and learn to be truly free, truly republican, and you will become prosperous and happy, for you possess all the elements to be so. Remember that you are Americans, and that your happiness is not to come from Europe.

I desire, in conclusion, to declare, and with equal frankness, that, if necessary, an army of 100,000 could promptly be brought, and that the United States would not terminate their differences with Mexico (if compelled to do so by force of arms)

in any manner uncertain, precarious, or less dishonouring to yourselves. I should insult the intelligent of this country if I had any doubt of their acquaintance with this truth.

The order to form guerilla parties to attack us, I assure you, can procure nothing but evil to your country, and no evil to our army, which will know how to proceed against them; and if, so far from conciliating, you succeed in irritating, you will impose upon us the hard necessity of retaliation, and then you cannot blame us for the consequences which will fall upon yourselves.

I am marching with my army upon Puebla and Mexico—I do not conceal it; from those capitals I shall again address you. I desire peace, friendship, and union—it is for you to select whether you prefer war; under any circumstances, be assured I shall not fail my word.

WINFIELD SCOTT.

EXTRACT FROM THE SPEECH OF THE HON. THOMAS H. BENTON, OF MISSOURI.

(From the *St. Louis Union*, May 14.)

Mr. B. passed to a new subject—and which had not yet excited the public attention—but which in his opinion was pregnant with much danger, and required early attention. It was not a question of foreign war, to be settled by arms or diplomacy, but of domestic legislation, to be settled by public opinion, and by votes. He alluded to the slavery propagandist resolutions, introduced into the Senate towards the close of the late session, and which he stigmatized as a fire-brand on the day of their introduction. On their face these resolutions contemplate a subversion of the Union, throwing the guilt of the subversion upon those who oppose their enactment into law; at the same time they propose what no citizen of a non-slaveholding State can ever stand, and what many from the slaveholding States, himself in the number, would not stand if they could. They propose the abolition of all compromises past and future, on the slavery question, and treat as violators of the rights of the States, and of the Constitution, and as subverters of the Union, all who will not agree to extend slavery to all the territories of the United States, even to the most remote and hyperborean—to Oregon itself, in the latitude of Wisconsin and the Lake of the Woods. They go the precise length of the northern abolitionists, and with the same practical consequence, only in a reversed form. The abolition creed is, that the admission of slavery in any part of the Union is a violation of the Constitution, and a dissolution of the Union; the new resolutions declare the prohibition of slavery in any territory of the Union, is a violation of the Constitution, and of the rights of the States, and a subversion of the Union! so true it is that extremes meet, and that all fanaticism, for or against any dogma, terminates at the same point of intolerance and defiance.

The first effect of this new slavery creed, which the South was summoned to adopt most summarily, would be to establish a new political test for trying the orthodoxy of all candidates for the Presidency; and as no Northern man could stand such a test at home, the whole of them would be knocked in the head, so far as the South was concerned, at a single lick. The next effect of these resolutions, adopted in the non-slaveholding States, would be to put an end to the present political division of parties, and to substitute a new party in the South (with its antagonist in the North) bounded by geographical lines, and founded on the sole principle of slavery propagandism. The third effect of these resolutions would be that which is stated hypothetically on their face, namely, the subversion of the Union.

Seeing these resolutions in this dangerous point of view, he (Mr. B.) had stigmatized them as a fire brand on the day of their introduction, and had since deprecated their application to the Oregon bill, by which the Oregon people were left without law or government for a year longer. Many persons thought him too prompt in denunciation of these resolutions; perhaps the same persons thought him too prompt in denouncing the Oregon joint occupation treaty in 1818—the treaty which gave away Texas in 1819—the treaty of annexation in 1844—and all the measures of the Tyler administration which led to the Mexican war in 1846! but the truth might be that he was not too fast, but themselves too slow. The resolutions appeared dangerous to him, and he struck them at their first apparition in the Senate



chamber. He had done his duty; he has sounded the alarm; it was for the people of the United States—all the friends of the Union—to do the rest. There was no Jackson now to save the Union by a voice, like the command of destiny, proclaiming that, "it shall be preserved."

EXTRACTS FROM MR. BENNETT'S LETTERS FROM EUROPE.

*Paris, April 26, 1847.*

I should not at all be surprised, if the opening of the Prussian Diet were to be the beginning of a social, political, and religious revolution in Europe, that will surpass any event of the kind that ever took place in the world. In Germany, there are nearly fifty millions who write and speak the same language, are animated by the same ideas—possess the same traditions—entertain the same general purposes of reform in all the departments of existence. There is also much more correct political knowledge among the Germans than among the French. Germany has a great many large cities—but no single capital to which every other city looks up for fresh news—and first ideas. It is the aggregate active intellect of Germany that produces public opinion and moral weight—and not the sudden *emeute* of a turbulent population, set in motion by agitation, in a single capital. A revolution in Germany will be a slow, gradual, certain, onward process, like the rise of the tide or the growth of a forest—and not a sudden explosion, containing equal proportions of liberty and licentiousness—to be succeeded by despotism or corruption in all the avenues of society and government.

I trust that before this can reach New York, every anticipation that we now entertain of General Taylor, will have come out right end uppermost. His talents—his moderation—his wisdom—his modesty—the simple dignity of his dispatches, and his conduct in the field and in the council, have already created in Europe a greater name for American capacity and power, than any event since the revolution or the deeds of Washington. Whatever be the character of the motives which caused the Mexican war, there is no getting rid of that business without fighting it out at any cost. The United States must exert at once sufficient force to close it gloriously. The governments of Western Europe are only waiting a chance to interfere to our disadvantage. I have heard it said that secret overtures have been made here by agents from Mexico, to establish a monarchy there, in order to check and oppose, on the American continent, the progress of those republican ideas which have their principal central power in the United States. I am perfectly sure that all the leading governments on this continent would gladly embrace any policy that had for its object the curtailment and diminution of the power and influence of the United States, which threatens to be the great leading republican power throughout the civilized world. Direct hostilities with the United States are too dangerous to the commercial interests of France and England, to venture upon that kind of policy, but indirect aid and assistance furnished to Mexico, to enable that nation to carry on the war, would, no doubt, be gladly adopted, particularly if it were coupled with a prospect of establishing a monarchy in Mexico, as a direct counterpoise to the United States.

If the Mexican war continue another year, and if it should not be followed up with brilliancy and decision on the part of the United States, the American people may expect some very grave and very important intervention, or attempt at intervention, on the part of Europe. The monarchies of Europe are only waiting for a proper chance to form a coalition for this purpose. They hate, and fear, and deprecate the American republic, as a central point of great influence and great injury to the government systems of Europe. This dangerous republican power has been fearfully increased of late, by the establishment of steamers across the Atlantic, the rapidity and interchange of political intelligence, and particularly by the last great development, that of the capacity of the United States to carry on a war by sea and land, against ten millions of people, at the same time that they had the means of feeding the starving populations of Western Europe by their surplus food, and actually, in one outburst of charity, of a few weeks' duration, send 1,000,000 dollars worth of provisions to the hungry people of Ireland. In France, with a population of 35,000,000, the aggregate contributions to the sufferers on

the Loire—to their own people—only reached 500,000, or only one-half what the United States—a population of 20,000,000—have given to Ireland.

We are decidedly in the first stage of a great transition in the civilized world. Europe and America now form, and are forming a single community of nations. Steam, electricity, the press, applied to all the practical purposes of life, have removed mountains and oceans that formerly separated different nations. The United States has entered upon a new era of her wonderful history, and her statesmen, her politicians, her generals, her journalists, ought to study that position, and take advantage of every element favourable to her progress in a right direction. A calm, quiet, and philosophical investigation of the governments and nations of Europe, is more necessary than ever to the public men of America. We act, and think, and write, not alone for an American community, but for a community in Europe, who are always ready to judge us hastily and harshly; who hate our free institutions, dread our increasing power and influence, and would adopt any policy, consistent with their own safety, to check our progress, disgrace our arms, or dismember our Union. Europe looks backwards, America looks forward. The future of the United States opens a prospect of unbounded happiness and influence, if the people and their public men are true to themselves and wise in their generation. The prospect of Europe, as far as the eye of prediction can accurately reach, is full of changes, commotions, tumults, insurrections, and revolutions—leading, probably, after a long series of events, to peace and probable prosperity, under more liberal system of governments.

#### HAIL-STORMS.

*Two miles Northwest of McDonough, Ga., May 18, 1847.*

A correspondent of the *Herald for Europe* says:—I have heard of large hail, but never saw any until yesterday (Monday). About four o'clock p.m., a cloud came from the northwest with considerable wind, hail, and rain—some of the hailstones were as large as turkey or goose eggs. I had no convenient way of weighing any, and never thought at the time to measure any of them. But I picked up some, say near three hours after they fell, and this morning, at 8 a.m.—16 hours after they fell—measured some of the largest, and found one to measure  $4\frac{1}{2}$  inches by  $3\frac{1}{2}$ . A gentleman about one mile in the direction the cloud came, told me he measured one an hour after it fell which measured  $10\frac{1}{2}$  inches in circumference, and another gentleman measured one  $9\frac{1}{2}$  inches in circumference, immediately after it fell. In the direction of the body of the cloud, north of me, crops are very much injured, and I learn east of me also, they are much worse. I was just at the edge of the cloud of hail. The hail was as large as any person might wish to see. I heard of persons telling of hail much larger than any I have spoken of, but that was only guess. Where the largest hail fell, I understand the ground was just about covered. At my house the largest hailstones were scattering, say about a yard apart.

The *Marietta Helicon* of Thursday, the 20th instant, says:—"A severe hail-storm passed through our county on Sunday night last, doing, we understand, considerable injury to crops. And on Monday night again, we had a heavy shower of hail for well nigh half-an-hour, while the wind blew a heavy gale and the rain fell in torrents. On Tuesday the air was so cool as to render fire comfortable throughout the day."

The *Atlanta Enterprise*, of Thursday, the 20th instant, has the following paragraph:—"We learn, by private letter, that there was a very heavy hail storm at or near Social Circle, on Tuesday evening last. Our correspondent writes that there were lumps found after the storm had abated, from the size of a musket-ball to that of a hen's egg, and that it lay several inches deep on the ground. He further states that both corn and cotton in that neighbourhood have been entirely destroyed by the hail—so much so that several farmers have commenced ploughing up their cotton crop to replant the land in corn."

The *La Grange Chattahoochee*, of the same date, alludes to it thus:—"A few miles southwest of the village, we learn that the hail fell in large quantities, and in pieces of several ounces weight. Whole fields of corn were levelled with the

ground and beat to pieces, while fences were scattered and trees blown down, without number. We have no intelligence of the extent of injury done, but believe that the severest of the storm was felt only through a small section of country."

The Montgomery (Alabama) *Journal*, of Wednesday, the 24th, thus speaks of the same storm:—"On Monday, about three o'clock p.m., there was one of the most violent hail storms that has ever been experienced here. The ground was literally covered with hailstones of various sizes. We measured some that were over six inches in circumference. Trees were, to a considerable extent, stripped of their leaves, and gardens suffered considerably. We have not heard the amount of injury down to cotton and corn, but it must be great. Those fond of fun and frolic gathered large quantities of hailstones, some of which are still preserved. They were employed extensively in making ice-cream during that and the next day."

The Macon (Georgia) *Journal and Messenger*, of the 19th instant, contains the following account of another:—"A most violent and destructive hail storm occurred in the lower part of Bibb and Twiggs counties, on Thursday last. The cloud was about one mile wide, and passed in the southeastern direction. The storm commenced about twelve o'clock, and continued for nearly half an hour with great violence. Some of the hailstones were as large as a hen's egg, and the quantity which fell was so great that in some places it did not all melt in six hours. We are informed by a planter residing in the region of the storm, and who witnessed it, that the destruction of the growing crops of corn and cotton was very great."

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*California, United States, February, 1847.*

In September, October, and November, about 1400 emigrants arrived in San Francisco, 200 of them by sea, the remainder in about 180 wagons. The Mormons, via Cape Horn, and Governor Boggs, via the mountains, have had the pleasure of again seeing each other on these shores, where man may come, but can go no further.

The emigrants have less trouble each year in crossing the mountains, as the road becomes better. The first house or rancho they generally reach, belongs to Mr. Johnstone, an Englishman, who will this year, with other settlers, be better prepared to have provisions for the new comers. From Johnstone's they proceed to Capt. Sutter's. By next October there will be other settlers established; in 1848 very many more. Even this year the emigrants will not find at the Sacramento much to purchase. They should all bring more coffee and sugar than they do, and take great care of their stores and oxen on the road. Horses for the journey are worth but little; mules not much more; some light oxen prove the best. Many of the emigrants last year brought some few goods, which were soon disposed of. By reason of the wars, they sold *FFF* powder in 25lb kegs for 25 dollars; lead, 25 cents per lb.; caps, five dollars per 1000, payable in Mexican dollars. People meet the wagons to buy up their articles, also their guns, swords, pistols, and rifles. All the emigrants who joined Col. Fremont, obtained a sale of their horses, saddles, and rifles, and 25 dollars per month for six months.

We expect three or four thousand emigrants will reach the Sacramento this year. Very few of those who arrived in 1846 have had time to look for lands, but have had a fine opportunity to serve the country at 25 dollars per month, and very few entered the ranks, because that sum was an object—sport and ambition to have a fight urged on many; but they only saw the Californians at a distance—they were not to be caught. A Californian can get a very good gallop out of a horse that an American has turned loose, because he cannot spur him out of a walk; the former can carry the latter behind him at that. These Californians and their horses know each other, and appear to have a private understanding together.

As an American is a pure descendant of an Englishman, he, therefore, knows more than any one else, and does not imagine a native of California can teach him any thing, and acts accordingly, but cannot get into the trick of riding double in a gallop on a tired horse, arraying a lance in one hand, carbine in the other, and the bridle reins between his teeth.

## VARIOUS EXTRACTS FROM THE AMERICAN PAPERS.

We have letters and papers from Guatemala to the 26th of March inclusive, from which we learn that the State of Guatemala has erected herself into an independent republic, having withdrawn from the confederacy of the republic of Central America. Whether the other States will permit, or recognise this, or not, is yet unknown. It is our firm conviction they will not, and that another civil war will be the result of this act on the part of Guatemala.—*Belize (Hon.) Observer, April 10.*

General Kearny was joined about the 9th of January, at San Diego, by Lieut.-Colonel Cooke, with the battalion of Mormons under their command. Great praise is bestowed on Col. Cooke, for the condition in which he brought his command in. It is said that all his men were in fine health, with their arms as bright as when they set out on the march—in excellent discipline, and without any serious loss.—Soon after being joined by Col. Cooke, General Kearny, with the Mormons and dragoons, proceeded to Monterey, where he was when our informant left. There he had been joined by the two artillery companies from Baltimore. We cannot learn from our informants, that any portion of Colonel Stevenson's command from New York had arrived. Commodore Shubrick had joined General Kearny at Monterey; but we are unable to learn what their operations would be. The question of the right to act as Governor of the territory, was still in dispute between General Kearny and Commodore Stockton. It was understood that Gen. Kearny intended setting out on his return about the 1st of July, but the state of affairs, it was supposed, might delay his departure.—*St. Louis Republican, May 17.*

The *California Star* (a Mormon paper) of the 23rd, gives the particulars of the troubles near Santa Clara. A lieutenant of the navy, with six marines, whilst in the interior on business, were surprised and taken prisoners by armed Mexicans. Captain J. B. Hull, Governor of that district, sent a company of regulars under Captain Marston, and a company of volunteers under Captain Smith, to rescue the prisoners. The enemy retired from his fortified camp near Yerba Buena, and made a stand not far from Santa Clara. Our forces brought their cannon to bear on the enemy, and in a few hours, induced them to send in a flag. Nothing was known, of a certainty, of the missing launch, under Midshipman Montgomery.—*St. Louis Union, May 19.*

ISTHMUS OF TEHUANTEPEC.—The *N. Y. Courier* publishes a communication from Mr. Benjamin H. Wright, in reference to the letter of Mr. Dallas, on the subject of the projected union of the Atlantic and Pacific Oceans, at Tehuantepec; in the course of which the former remarks that a charter was granted, as therein stated, to Don Jose Garay, but that the latter has transferred his privilege to a company in London, who are awaiting only the subsidence of faction in unfortunate, distracted Mexico, and next, the restoration of complete tranquillity in the adjustment of differences with this country, and the consequent withdrawal of a hostile army and navy, in order to proceed with the enterprise.—Mr. Wright then goes on to say—"Mexico having thus formally, for a term at least, conveyed away her right over this channel, and this having become vested in neutrals anterior to the commencement of hostilities with the United States, it will, I suppose, become a question how far the United States Government may interfere with respect to rights and privileges legitimately held, and such as custom hitherto has recognized in all the international intercourse. If the work was already executed and legally in the possession of foreigners, through a regularly chartered privilege, no one would think of disturbing the latter. The right is as perfect now, although the work is not thus advanced, unless it has reverted to Mexico, and been taken advantage of by the latter on account of non-compliance with some of the conditions, working thereby a forfeiture. Of this I am not aware.

The *Californian*, of February 13, says that it learns by an arrival from Yerba Buena, that a party of emigrants, 60 in number, left on the other side of Californian mountains, had suffered severely. Nineteen started for the valley, but only seven arrived, having been compelled to eat the dead bodies of their companions to save themselves from starvation. Among the survivors were two girls. A public meeting was held at once in Yerba Buena, and 800 dollars raised for the relief of



the sufferers in the mountains. Messrs. Ward and Smith offered their launch, and Passed Midshipman Woodworth, with a small party started up the river with the intention of disembarking at the foot of the mountains, and going on foot with packs of provisions, to save the sufferers. The distressed party lost their cattle on the salt plains, at Hasting's Cut Off—a route which never should be travelled.

**THE MORMONS.**—There has been, it seems, an irreconcilable spirit among the Mormons at San Francisco. The little volcano has been rumbling for some time, and has at last broke forth in flame. The result of this explosion will be to throw them into different parts of California. In this dissevered state they will undoubtedly do more good than a distinct community. They have habits of industry that can make them extensively useful; they are a plain, laborious, frugal people, and little deserve the opprobrium cast upon them.—*Californian*.

**EMIGRANTS.**—We have noticed for several weeks past, various parties of emigrants to the west, passing through the city. An unusual portion of them are well dressed, intelligent persons, from the eastern states. We think they are the most substantial persons who have gone west for a long time. We have noticed none apparently in better circumstances.—To our surprise a gentleman who has every opportunity of knowing, assures us the great majority of them are *Mormons*. We have no doubt, from our informant's knowledge, that such is the fact. It is a source of deep regret that numerous families—for the parties included a considerable number of such—should have been led away by this strange delusion.—*Pittsburgh Gazette*.

**NEW ERA IN NAVIGATION.**—On the 20th inst. the three masted schooner New Brunswick anchored outside Chicago harbor, loaded with 18,000 bushels of wheat, with which she had cleared for Liverpool. She goes by the way of the Welland Canal and St. Lawrence. This is the first clearance of the kind ever made from the inland waters of the great lakes for an European port, and constitutes a new era in the history of navigation.

**NAVIGATION OF THE ST. LAWRENCE.**—Steamboats left Montreal on Thursday, May 6, for Quebec. Considerable difficulty was anticipated in passing through the lake, which was still covered with ice. So backward is the season that the first of May was celebrated at Nicolet, by planting a May pole, decorated with fancy coloured ribbons in the ice of the St. Lawrence. Such an event, it is said, never before occurred within the remembrance of the oldest inhabitant.—*Detroit Daily Advertiser*.

#### FIFTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Rev. and Dear Sir,—The subject of my fifth letter is one of surpassing importance. It is, sir, the "GIFT of the HOLY GHOST," by the laying on of hands. The magnitude of the subject warrants me to say, in few words, what belongs to it, without those copious scripture references which you can look after at your leisure. If you will honestly listen to my description of the office-work of the Holy Ghost, you will clearly perceive that, since the time Jesus left the earth, it is more extensive and important than even the work of the other personages of the Godhead. The Holy Ghost performs the double office of a WITNESS on earth and a RECORDER in heaven. Being an unembodied personage, he can move among men without the danger of being mobbed and killed, as was not the case with Jesus Christ. He takes up the work of man's redemption, just where Jesus Christ left it, and has a distinct part to act until the second coming of Christ, that in due time He also may obtain glory with the Father even as Jesus does—yea, a fulness of the Godhead by himself. According to promise he came on the day of Pentecost, either with a retinue of sanctified spirits, or in the simple unity and grandeur of his own potent agency, and filled the house. He then disbursed among the disciples a variety of tongues—gifts for men which the Conqueror had promised. With the

keys of revelation, peculiar to his office, he unlocked their understanding (with perfect impunity to himself) and bore witness that Jesus was Christ. His testimony not only confirmed the disciples, who had been previously baptized, beyond the shadow of all further doubt, but convinced some thousands of the sin of unbelief. He immediately informed Peter, to whom Christ had promised to send the keys of Presidency over the church by the Holy Ghost (for he could do nothing till the Holy Ghost should bring them), that He, the Holy Ghost, would ever be an attendant upon penitent believers that should be "baptized for remission of sins," whenever his ministers should lay on hands. He authorized him to make a solemn standing PROMISE to this effect, viz: that the Holy Ghost's presence as a WITNESS to truth should invariably follow the imposition of hands. But he also gave him to understand, that none should lay on hands or preach but such as should be called by revelation, even as was Aaron. He assured him that he would henceforth abide with the church, and enable obedient believers to work certain miraculous signs, such as healing the sick, casting out devils, nullifying the properties of poison wickedly administered, and speaking with new tongues—and these and other confirmations of the truth should invariably attend the true church to the end of the world, or as long as true believers continued on the earth; and if these miraculous signs did not follow believers, they might know that they were rejected of God, as reprobate silver is rejected of men. The Holy Ghost further informed him, that He was the LIVING WITNESS on earth, in connexion with the WATER and the BLOOD, and sealed up the testimony of all the witnesses concerning all believers on earth, and then took them to Heaven and recorded them in the BOOKS, by the mutual agreement of the Father and the Son, against a time of awards and punishments. He also informed him that he always obtained a perfect knowledge of Jesus Christ's mind touching all church transactions on the earth, and faithfully communicated the same to chosen men and believers, according to their capacity to receive and use such knowledge; and should continue to act in this Office of enlightening and comforting the church, "until they all come to the unity of the faith and the measure of the stature of the fulness of Christ," which he possessed before he left the earth. And he would also communicate Christ's mind concerning the destinies of nations, and the judgments, famines, and pestilences, &c., with which Jesus Christ would visit the earth. The Holy Ghost would also reveal the deep purposes of God, not only concerning the future glory of the Church, but also concerning individuals that lived before the foundations of the world, and what would be their state in worlds that are future. And even all things that Jesus Christ knew concerning the interest, salvation, and endless felicity and glory of the church—and the misery and final undoing of such as obey not God, the Holy Ghost would communicate in visions, dreams, and revelations. Thus the earth would be filled with knowledge, and Christ would again return here with all the departed saints, and literally bring down a celestial city of splendid mansions—even the New Jerusalem—and God would once more dwell with men in peace.

Let it be understood, that not only apostles, but all obedient believers in the primitive age had the gift of the Holy Ghost, and consequently the "spirit of prophecy." He that hath the "testimony of Jesus, hath the spirit of prophecy." How do men have the testimony of Jesus? I answer, through the agency of the Holy Ghost. Let it be understood, and marked with INDELIBLE EMPHASIS, that the HOLY SPIRIT is the GREAT WITNESS on earth—that He, the spirit of truth, has transmitted the mind of Jesus to believers in visions, dreams, prophesyings, &c. For this purpose Jesus sent the SPIRIT into the world, that he might reprove the world of sin, of righteousness, and of judgement. The spirit, though unimbodyed, now acts in all the authority, influence, and power that Jesus himself would do if He were on the earth in very person. But He acts upon and through the body of Christ, which is the Church; through the spirit's possession of the Church, it displays the "MANIFOLD WISDOM OF GOD." Whatever varied and abundant wisdom Jesus himself possessed, the true Church ever has in a measure, and is destined to have, even to perfect fulness—"the fulness of his stature." But how is the true Church to show forth all the omniscience and potency of Jesus? I answer, sir, by the Spirit of God that is in

the Church, by the "laying on of hands." By this spirit it is signified to Paul what shall befall him at Jerusalem; and also that the true Church shall cease from off the earth, with all its miraculous gifts and blessings, before the second coming of Christ. By the same spirit, John saw that an angel would again come in the midst of heaven to restore the original primitive gospel to the earth. By the same spirit Zechariah heard and saw the Angel that should bring it, speak to a "young man." Isaiah saw the young man take a sealed Book from the earth that should be a "marvellous work and wonder," confounding the "wisdom of the wise." By this spirit the Camp of Israel saw and heard seventy Elders prophecy the very hour and moment that hands were laid upon them. Paul saw and heard more than twelve disciples speak "with tongues and prophecy," as soon as the "Holy Ghost" was conferred by "laying on of hands." No sooner had Annanias laid his hands on Saul, than the Holy Ghost, ever faithful to his "promise," filled the person of Saul, and opened his eyes. The same spirit signified to Philip a mission to Gaza, and after he had baptized the Ethiopian, caught him away with power. By it also, Sampson stretched forth an arm of omnipotence and slew a thousand men; and at another time overthrew a large and capacious building, being filled with people, besides containing three thousand men and women upon the roof. And by the same spirit, in this day, the blind have been made to see, the lame to walk, and the deaf to hear, and hundreds of persecuted, famishing Saints, on the banks of the Mississippi, have been miraculously fed by quails, as ancient Israel were fed in the wilderness.

Now, sir, can you tell me why sin and blasphemy against the Holy Spirit constituted a more heinous and unpardonable offence than sin against the "Son of Man?" Surely there is an importance attached to the office-work of this **DIVINE AND MARVELLOUS WITNESS** on the earth, that deserves attention. If there is no forgiveness of such an offence, it becomes all men, not only to hear before they judge, but also to judge "righteous judgment." Jesus Christ has told us that He placed in His Church apostles and prophets, with gifts of miracles, tongues, &c. These gifts were the gifts of the spirit; and you will not deny that the Spirit of God, so far as the New Testament speaks of Him, was a Spirit of Almighty Power, as displayed in numerous gifts and ways. Now, sir, what has become of this miraculous and almighty spirit? Has he ceased wholly from the earth? If so, then the **WATER** and the **BLOOD** are the only witnesses now left on the earth. But perhaps you will say that the same spirit still remains without exercising his miraculous gifts and powers, (seeing they are not now necessary). Shall we then understand that this Almighty Spirit is still on the earth, and in the diversified and conflicting Churches, and comparatively silent and inefficient, with holding from these Churches (which are by supposition the **BODY** of Christ), his majestic displays of supernatural power in prophecies, healings, tongues; causing the dumb ass to speak with man's voice, causing powerful armies to flee before the pursuit of one man? and yet the world is perishing for lack of knowledge, and christianity losing ground every day. Might we not as soon think the spirit has grown old to dotage, or lost his first love, or been beguiled into other pursuits of less importance? Surely He never wrought so lazily, or in such imbecility and indifference in any other age, when true believers or prophets were on the earth? Strange, indeed, sir, that he should drop off so suddenly his royal robes of prophetic, miraculous grandeur and power, to become the silent and inefficient inmate of more than six hundred clashing, contentious Churches, that are yearly subdividing into minute fragments, to the confusion of all common sense throughout boasting Christendom! What a falling off of the spirit's power, and of the spirit's light and unity! Will the Holy and Eternal Spirit of God endorse such a powerless distracted state of things, as being in any way connected with His presence on the earth, or in any way the result of His doings? No, sir, by no means. For the honour of this illustrious personage, let us never ascribe to HIM such a powerless distracted organization of heterogeneous ignorance and imbecility, as modern Christianity presents in contrast with ancient Christianity. The heavens may well blush with shame at this modern picture; purporting to be the Kingdom of God on the earth. If it is the Kingdom of God, how shorn of its miraculous strength! How are the prophets and seers covered!!

How dim that fine gold that once shone resplendent with the celestial lustre of prophetic visions!! Then men spoke as they were moved by the Holy Ghost, and the sick were healed, and he that lied to them was paralyzed in instantaneous death, at times.

Orators "boast," as it is written of them in these "perilous times," of the spread of Christianity. Christianity spreading! Where is the evidence of its increase of power or knowledge? Where the least signs of approximation to "unity of faith," and the "full stature measure of Christ" in "manifold wisdom and power?" Where the ornamental beauty and symmetry of the Bride that is preparing for the marriage feast of the Lamb? How many ten thousand years must elapse before it can be said of Christianity, "the Bride hath made herself ready!" "clear as the sun, fair as the moon, and terrible as an army with banners." Surely, since her prophets have lost their power "to quench the violence of fire, and subdue kingdoms, and stop the mouths of lions," and her servants and handmaids to see visions, &c., the beauty of the Bride has failed—her breasts have diminished—her face is wrinkled—her eyes are dim and cannot see afar off; she is no longer a chaste virgin espoused to one husband—but she has as many husbands as sects, and yet none of those with whom she is now living can be called her husband. Now, sir, will the Spirit join with such a *bride*, and say to Jesus the Great Bridegroom, "come!" the Bride hath made herself ready! No, sir, the Spirit of God will say, I never knew you; depart from me, you pusillanimous, benighted, powerless, contentious christianity. "Thou Aholibah and Aholibamah, thy lewdness is in all high places;" "thou hast played the harlot with many lovers—yea, thou hast even hired lovers" (with human inventions), instead of commanding admiration by the grace of thy "seers," and the "visions of thy handmaids," and the "healing power of thine Elders." Thou shalt be burned with fire.

In humble assurance of your willingness to see the unsheathed glittering sword of truth, I have the pleasure to subscribe myself your humble servant, for Christ's sake,

ORSON SPENCER.

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### The Latter-day Saints' Millennial Star.

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JULY 1, 1847.

INVITATION.—Having long felt the necessity of having some uniform card of invitation to be distributed throughout England, so far as practicable, we have inserted the "Invitation" as a *form*, and intend to print 20,000 copies, price not to exceed seven shillings per 1000. If the several conferences approve of the plan, let the Elders seek places for preaching, either in open air or otherwise, and fill the blank parts of the card accordingly, and put on the harness for preaching on the subjects named in the card, varying the order of given subjects if they think proper. Thrust in the sickle, brethren, for a *great harvest*, although uninspired men have toiled all night without catching anything, the day has now come to drop the net on that side of the ship, and in that way that multitudes *will press* into the kingdom of heaven. Fear not; let prayer be made without ceasing, that the word may have free course and be glorified—bring out the cardinal and peculiar doctrines of the Saints in the "Holy Ghost and in much assurance."



## • INVITATION !!

Dear Sir,—Being commissioned by Jesus Christ, I take the liberty to call your attention to the following **MOMENTOUS** and **MARVELLOUS TRUTHS**, to be illustrated and proved to the entire satisfaction of every honest mind, at such time and place as shall hereinafter be named :—

1st.—The literal appearance of the Angel of God, bearing to the nations that *now* live on the earth the knowledge of the pure primitive Apostolic Gospel !

2nd.—The Doctrine of **IMMEDIATE REVELATION**, the only true basis of all genuine religion !

3rd.—The Faith of Miracles, and Immediate Revelation, the only true Faith, for which holy men ought ever to contend earnestly !

4th.—**REPENTANCE** of past unbelief, ignorance, and false and discordant religions, which our apostate forefathers have entailed upon ages past ; together with Baptism for Remission of Sins, invariably followed with the gift of the Holy Ghost, as in ancient times, according to the “ immutable promise of God, who cannot lie.”

5th.—The **REINSTATEMENT** of the Church of Christ on Earth, with all the order, beauty, and power of Apostles and Prophets, with Gifts and Prophecies, Healings, Tongues, &c., illustrated by copious references from the Old and New Testaments, and attested by more than one hundred thousand *Living* witnesses, many of whom are now in your town, and 15,000 are now in the Kingdom of Great Britain !!!

6th.—The literal Gathering together, in one place and portion of the earth, by the servants of God, and by the Angels of God, all such as shall be accounted worthy to escape the latter-day plagues and vials of wrath,—the famine,—the noisome pestilence,—the horrors of war,—conflagrations, domestic and civil feuds, rapines, secret murders, and all lawless lusts !

7th.—Also Lectures on various subjects :—Baptism for the Dead, Resurrection and Eternal Judgment, Restitution of all Things, with a Millennial Reign of a Thousand Years,—New Heavens and New Earth !

Reader, will you “ prove all things !” first hear for yourself, and then judge. “ Faith cometh by hearing” a “ preacher,” called of God as was Aaron, namely, by **IMMEDIATE REVELATION** !

Call at

Numerous publications, illustrative of the work of God, may also be had at  
39, Torbock-street, Liverpool.

Also at

London,  
Glasgow,  
Manchester.

Your friend, and the servant of the Living God, separated by the Holy Ghost, under the hands of Twelve Apostles, to preside over the Church of Jesus Christ of Latter-day Saints in Europe,

ORSON SPENCER.

*Liverpool, June 18, 1847.*

## CONFERENCE MINUTES.

## CHALFORD HILL.

This conference was held at Chalford on Sunday, March 21, 1847, when there were present 7 elders, 3 priests, 5 teachers, and 2 deacons.

The morning was devoted to instruction, chiefly by Elders E. H. Webb and Salter, on the nature of the meetings of the Saints, and the importance of their assembling together at the appointed times ; that neglecting to do so led to apostacy ; and that where that was not the result, great loss was frequently sustained. “ It shall be shown you in your assembling yourselves together, that the Lord hath heard your prayer,” was doubtless spoken to encourage the children of Israel to a performance of their duty : they were appointed of God to assemble together at Jerusalem,

and "thither the ten tribes went up;" and how pleasing must have been the condition of the tribes of the Lord on this occasion? It seems as if the thousands of Israel were now before me, and I see smile answered by smile, until joy beams forth in every countenance, indicating how happy they are. Obedience insures the blessing of heaven, and all who are in possession of it must be happy. The time is not far distant when the Lord will require every one of all the families of the earth to go up to Jerusalem, and they that go not He will curse their land with drought; and if they do not sufficiently awaken then to a sense of his displeasure, He will cause their eyes to consume away in their holes—their tongues to consume away in their mouths—and their flesh to consume while they stand upon their feet! We can easily deduce from this, the offence that is committed by staying from the meetings from trifling excuses, while we know how pleasing it must be to be always at our post, by our own feelings, and how happy we are, when, with one accord, we meet together. But though I have made these remarks, I feel that in the afternoon our room will be thronged: the brethren and sisters, too, are on the way that leads from their homes to this place. [At this period a considerable number of Saints came in, amongst whom was Elder Salter, who addressed the meeting at some length.]

The meeting then adjourned, the time being a quarter past one o'clock.

In the afternoon the meeting again assembled at three o'clock, and was opened by singing the hymn on the 117th page. Prayer by Elder Webb, after which the hymn on the 68th page was sung with much spirit—

Away with our fears! the glad morning appears,  
When an heir of salvation was born, &c.

It was then proposed by Elder Gabb, and seconded by Elder Salter, that Elder Webb preside over the meeting—Carried.

Proposed by Elder Salter, seconded by Elder Russell, that Elder Gabb act as clerk—Carried.

The representation of the branches was then called for, and took place in the following order:—

NAMES OF PLACES.	MEM.	ELD.	PRST.	TEA.	DRA.	REM.	REBAP.	BAP.	DEAD.
Chalford .....	27	3	2	2	1	1	12	1	0
Avening .....	28	1	2	1	2	0	10	0	0
Tetbury .....	31	2	2	2	1	0	7	1	0
Kingswood .....	18	0	0	1	0	0	1	0	0
Cam .....	5	1	0	0	0	1	2	0	0
Thornbury .....	2	0	1	0	0	0	0	0	0
Chapel Allerton .....	11	1	1	1	0	0	0	0	0
Nimphsfield and Uly .....	7	0	1	1	1	0	0	0	1
Total .....	129	8	9	8	5	2	32	2	1

After the branches were represented, some remarks were made by the President on the nature of the Kingdom of God—power of the gospel—its blessing as in the days of Christ and his apostles, *so now, Christ being the same yesterday, to-day, and for ever.*

He then proposed, that we, as a conference, uphold the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, as the Presidency of the whole Church, with Elder Young as the President of that Quorum; seconded by Elder Gabb—Carried. He next proposed, that we, as a conference, uphold Elder Orson Spencer as the President of the Church in the British Islands, and Elder Richards as his Counsellor, &c.—Carried.

A motion was then made by Elder Salter, that we uphold Elder Webb as the President of this conference—Carried.

Similar motions were made by the President to uphold all the Presidents in the different branches of this conference, which were seconded by the officers belonging to the branches in question—Carried, and recorded in the conference book.

Elder Davies, President of the Avening branch, moved that brother John Ludlow, senior, be ordained to the office of Teacher; seconded by brother James Ludlow—Carried.

Proposed by the President, that William Gardener be ordained to the office of Teacher in this branch; seconded by Teacher Pearce—Carried.

Proposed by Elder Webb, seconded by Elder Salter, that brother Alfred Parnal, in Thornbury, preside over his wife.

The sacrament was administered; two persons were ordained; and seven, who had been re-baptized, confirmed, and the meeting adjourned till six o'clock.

Conference resumed—After singing and prayer, an address by the President. The principles of truth made the hearts of the Saints to rejoice greatly. Good order and unity prevailed throughout the day, and oneness cements the Saints together, and they seem determined to carry out the order of the Kingdom of God, and thereby assist in gathering out the honest in heart of this generation.

Proposed by Elder Webb, seconded by Elder Salter, that Elders Webb, Gabb, and Stephens make a plan for the preachers of this conference, adapted to the circumstances of all going out to preach.

Proposed by Elder Webb, seconded by Elder Salter, that meetings be held in all the branches of this conference next Wednesday, being Fast Day, morning, afternoon, and night—Carried.

Moved by Elder Gabb, and seconded by Elder Russell, that Elder Job Salter travel in this conference, subject to, and under the direction of, Elder Webb, and also subject to the Presidents of the various branches.

E. H. WEBB, President.

G. P. GABB, Clerk.

#### SONNET,

*To the Memory of Elder James Young, who departed this life at Birkenhead, near Johnstone, Scotland, April 21st, 1847.*

Behind the veil another brother's gone,  
To wait the mandates of a brighter sphere—  
Whose virtues with such heav'nly lustre shone  
That e'en the *Bigot* could not but reverse!  
And weeping friends regret his absence here:  
True to his trust! though Scoffers dar'd to mock,  
He prov'd a loving husband! parent kind!  
A faithful watchman o'er his little flock,  
To lead, and feed them on the *leaves refined*:  
Nor marked distinction, e'er imprest his mind  
With selfish feelings, for the *lonely poor*;  
He gave! and gained what wealth could not secure.  
Thrice happy Saint! may we, like thee, still prize,  
To live the best, the sordid poorest dies.

Kilmarnock, May 1st, 1847.

LYON.

#### VARIETIES.

A milliner in this city, (says the *New York Sun*) advertises a new kind of corset, that "winds up with a windlass."

A man must first govern himself ere he be fit to govern a family; and his family, ere he be fit to bear the government in the commonwealth.—*Sir Walter Raleigh*.

PHENOMENON.—We learn by a correspondent, that Missouri papers contain a marvellous account of the appearance of an immense body of vultures flying from north to south through that State. Their horizontal diameter from north to south was two miles, and from east to west the vast body extended as far as the eye could reach. They flew as near to the earth as the tops of trees, and as high in the air as the eye could penetrate, in one dense, solid mass. So immense was this thick body of vultures as to eclipse the natural light of day, and cover the earth with Egyptian darkness where they passed! The inhabitants were frightened at the fearful sign, and various conjectures followed. Although there may be signs in the heavens above, and on the earth perplexity and distress of nations, still the "end" will not come until the gospel is preached to all nations. The earth must first be drenched in blood, cities wrapped in fire, paleness and fear pervade the nations, and prophets be slain for the testimony of Jesus, and a distinct remarkable sign of the coming of the Son of Man, made palpably manifest in the heavens.—Ed.

The world is a city full of crowded streets,  
And death the market where each person meets;  
If life was merchandise that men could buy,  
The rich would live, and the poor must die.

*Epitaph in Biteswell Churchyard.*